

# The Baptist Record

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"Today's Pulpit—Today's People"

## Preaching Workshop Brings Seminarians To Grenada

An in-depth workshop on preaching is set for Dec. 8-9 at Emmanuel Baptist Church, Grenada.

Theme of the 1980 Preaching Conference is "Today's Pulpit—Today's People."

The conference features two seminary professors, Bob Hamblin and V. L. Stanfield; and Earl Kelly, executive

secretary of the Mississippi Baptist Convention Board; James Barry; Fred Wood; and Tom Larrimore.

Hamblin is associate professor of evangelism at New Orleans Seminary. Stanfield is professor of preaching at New Orleans. Hamblin will speak on "Preaching from Philippians." Stanfield will speak on "Preparing to

## Brought Out To Be Brought In



1980 Convention Sermon  
By Frank Gunn, Pastor  
First Baptist Church, Biloxi  
Deuteronomy 6:20-25

It is God's intention to fashion a finished product in each of us. That is what His plans and purposes are all about.

The Israelites had dwelt in Egyptian slavery for over 400 years. God had seen the deep sorrow of His people and heard their pleas for freedom. In Exodus 13:3 is recorded God's admonition that they were to remember the day He brought them up out of Egypt. The Lord went before them by day in a pillar of cloud and by night in a pillar of fire.

Their first obstacle was the Red Sea. Their responses of fear and whining were a foretaste of their future. Immediately, they complained that slavery in Egypt was better than death in the wilderness. How soon they forgot their passing over the Red Sea on dry ground, the drowning of the Egyptians, the bitter waters made sweet at Marah, the provision of bread in the morning and meat in the evening, the miracles of love and, finally, the leadership of God—as a father would carry a son.

They responded by questioning, complaining, whining, grumbling, and rebelling. Their unbelief and disobedience cheated them out of that for which they had been brought from Egypt. This brings us to our text in Deuteronomy 6:23: "And he brought us out from thence; that he might bring us in, to give us the land which he sware unto our fathers." It took 40 weary years before God was able, through Joshua, to teach His people that to get in takes the same kind of faith that it took to get out. They found themselves bogged down in the wilderness. This is the tragedy of Christianity today just as it was for God's people then. Every day they spent in the desert was a day they could have spent in the promised land.

Let me propose for our consideration some of the more prominent reasons why this same tragedy exists today. The Bold Mission Thrust is an urgent matter and demands that we not bog down in the wilderness, but press toward the goal of reaching every person with the Gospel by the year 2000.

### A Lack of Genuine Passion

I see the lack of genuine passion as being one of the major reasons we stay in the wilderness. Our motivation for desiring to see people saved should be manifold.

Our concern and passion for people allows them to know the joy of walking through life with Jesus. Ecclesiastes 12:1 tells us, "Remember now thy Creator in the days of thy youth . . . A decision made early in life allows the person to mature in the Christian faith, be active in ministering for Jesus, and to experience the victories that accompany a spirit-filled life. We are motivated to win people because we care, love, and desire that they experience this close walk with our Lord.

There is another major motivation that you don't hear a great deal about nowadays. We need to possess a genuine passion for people that will not suffer eternal punishment in hell. The New Testament describes hell as being a lake of fire, the fiery and bottomless pit, where the fire is not quenched, separation, a place of knowledge, outer darkness, everlasting suffering, and eternal torment. Milton, in *Praise II*, suggests that hell is worse than even the Jews could imagine. That evaluation has to be the

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### Baptist Men's Rally

The 1980 Baptist Men's Rally at Mississippi College coliseum attracted 1,000 persons for dinner and entertainment by Grady Nutt. Another several hundred came for the inspirational speaker after the dinner. James Smith, executive director of the Brotherhood Commission. Pictured are Bill and Martha Bacon who sang. (More speaker pictures on page 3.)



Preach," "The Priority of Preaching," and "Sermon Building."

Kelly will lead a session on "Preaching in Today's World."

James Barry, consultant in the church administration department of the Sunday School Board, will lead in "Planning Your Preaching," and "Evaluating Your Preaching."

Fred Wood, pastor of Eudora Baptist Church, Memphis, Tenn., will speak on "Preaching from the Bible," "Preaching from the Parables," and "Preaching on Bible Personalities."

Tom Larrimore, a Jackson-based music evangelist, will lead the music.

There also will be group session time to hear preaching tapes from Jim Henry, pastor of First Baptist Church, Orlando, Fla.; Richard Jackson, pastor of North Phoenix Baptist Church, Phoenix, Ariz.; and Ed Young, pastor of Second Baptist Church, Houston, Tex.

The conference begins at 2 p.m. Dec. 8, and concludes at 3:30 p.m., the next day.

An important detail is the necessity of registering ahead of the conference date. Registration fee is \$10. The fee covers materials such as a workbook, and lunch on Dec. 9. To register, send \$10 to Leon Emery, Church Administration-Pastoral Ministries Department, Box 530, Jackson, Miss. 39205.

## Restoration of Exclusion Possible in Legislature

By Robert O'Brien

WASHINGTON (BP)—Two U.S. senators declared in Capitol Hill news conferences they will work for passage of legislation in this session of Congress to restore the \$20,000 income exclusion for employees of religious and other charitable workers overseas.

Sen. Russell Long, D-La., spoke for the legislation in a Nov. 13 news conference, and Sen. John H. Chafee, R-R.I., followed suit on Nov. 14, joining with five representatives of organiza-

tions.

he will push for a legislative extension of the filing deadline beyond the Dec. 15, 1980, date set by the Internal Revenue Service. He said he believes legislation would pass in the next session of Congress to "cover all Americans overseas—not just charitable workers."

Several legislative remedies have been sought since the Foreign Earned Income Act of 1978 accidentally eliminated the \$20,000 exclusion for charitable organizations.

But they have bogged down, and earlier bills expected to solve the problem probably won't make it in this session. Now Chafee and other congressmen, prompted to act by escalating protests, are looking for legislative means to get the job done in the closing days of Congress.

Southern Baptist Foreign Mission Board President R. Keith Parks, one of five persons joining Chafee in the news conference, said, "Immediate action to restore the exclusion—rather than just another extension—is urgent because the board and other organizations must plan budgets and worldwide ministries which would be curtailed by increased financial burden."

But Parks said the extension would be better than having to pay \$1 million to IRS for 1979 and another \$1 million for 1980 if the session closes with no action at all.

Four others at the news conference

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tions with charitable workers abroad.

Chafee and Long said they will push to get the legislation, which has bipartisan support, through the shortened lame duck session of Congress.

Chafee said if proper legislation cannot be passed in the short time left,

Last year, an annual gift-giving project put new suits on 54 Southern Baptist pastors in the Northern Plains. The annual project, sponsored by the Mississippi Baptist Convention Board's Brotherhood department, receives donations from Mississippi Baptists and purchases new suits each year for these pioneering ministers.

This year's suit project includes giving suits to all Southern Baptist pastors in Wyoming and to all new pastors in Montana.

Checks are being received by the Brotherhood department, Box 530, Jackson, Miss. 39205. Make checks payable to the Mississippi Baptist Convention Board, designating for the Northern Plains Suit Fund.

Typical of the responses from recipients are these comments: "May the Lord richly bless this sacrifice and expression of your concern for the pastors in the Northern Plains Baptist Convention. We covet your spiritual support as well, by your lifting us up in prayer," wrote Wayne Martin, pastor of First Baptist Church, Glendale, Mont.

While acknowledging that the last six of the Ten Commandments deal with "arguably secular matters," including honoring one's parents, murder, adultery, stealing, false witness and covetousness, the first four commandments contain purely religious

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Sunday



## MY WORLD • MY LIFE MY WITNESS



Week of Prayer for Foreign Missions

November 30 to December 7, 1980

Lottie Moon Christmas Offering

National Goal: \$45,000,000

## Neighborhood Blitzes Take Missions Home

JACKSON, Miss.—The Lottie Moon Christmas Offering for Foreign Missions has increased dramatically at First Baptist Church here, mostly through an innovative idea called neighborhood missions information blitz.

Mrs. Robert Smira, director of the church's Woman's Missionary Union, explains how it works:

"Host couples from the church invite neighborhood friends—not necessarily church members—over for coffee and dessert and to hear one of our missionaries talk about his work. This is done on the same Saturday morning in November as many families as we can provide with furloughing foreign missionaries."

"Our church is a downtown church so our people are scattered everywhere. We try to select people in every age group and in every area of the city to host the coffee."

"People want to know what kind of training missionaries have to have, something about the country where they serve, difficulties in their work, and they always want to know things that they can pray for."

"Everybody gets to know the missionaries in a one-to-one relationship and it's been one of the most meaningful things we've ever done," said Mrs. Smira.

The neighborhood blitzes have become so popular, Mrs. Smira said, that people are clamoring to host the coffee. "If I don't call some people about hosting them, they call me," she said.

"It's just a good time together with the missionaries and it definitely has made a difference in our Lottie Moon Offering." (UMV/FMB)

## High Court Strikes Down Ten Commandments Law

By Stan Hasteen

WASHINGTON (BP)—Kentucky's law requiring the posting of the Ten Commandments in the state's public schools was struck down here Nov. 17 by the U.S. Supreme Court, despite the fact that oral arguments in the case were not heard.

The 5-4 decision reversed two Kentucky courts which had upheld the controversial 1978 statute calling for the display of a copy of the decalogue in every public school classroom.

In its unsigned four-page ruling, the nation's high court held that the Kentucky law violated the First Amendment's no establishment of religion clause because its purpose was religious, not secular.

Nine years ago, in a case challenging state funding of parochial schools, the court established a three-part test for state laws dealing with religious questions. The first requirement was that the law in question have a secular rather than religious purpose. Second, the "primary effect" of the law must neither advance nor inhibit religion. And third, the court held, the law must not foster "an excessive government entanglement with religion."

The Kentucky law failed the secular purpose test, the court majority declared, because "the preeminent purpose for posting the Ten Commandments on schoolroom walls is plainly religious in nature."

In its earlier decision upholding the law, an equally divided Kentucky Supreme Court held that by affixing a "secular purpose" disclaimer in fine print beneath the posted Ten Commandments, the state had met that requirement.

But the nation's highest tribunal disagreed, ruling that "the Ten Commandments is undeniably a sacred text in the Jewish and Christian faiths, and no legislative recitation of a supposed secular purpose can blind us to that fact."

While acknowledging that the last six of the Ten Commandments deal with "arguably secular matters," including honoring one's parents, murder, adultery, stealing, false witness and covetousness, the first four commandments contain purely religious

injunctions, the court declared.

Nor did the fact that the Kentucky law required private funding for the plaques save it from violating the Constitution, the high court continued. "It does not matter that the posted copies of the Ten Commandments are financed by voluntary private contributions," the majority held, "for the mere posting of the copies under the auspices of the legislature provides the 'official support of the state . . . government' that the establishment clause prohibits."

During the annual meeting of the Southern Baptist Convention last June, messengers were asked by the resolutions committee to approve a statement expressing approval of a plan to make the Kentucky practice nationwide. The proposed resolution was disallowed when messengers unanimously disqualified the Louisville, Ky., woman who presented the action. The disqualification (Continued on page 3)

## Youths To Meet For Evangelism

The 1980 Mississippi Baptist Youth Evangelism Conference, is offering opportunities for pre-registration sign-up.

This yearly program for all youths, Dec. 29-30, at the Mississippi College Coliseum, will require a \$3 per person registration fee. Persons attending the conference may pay ahead or at the door. The fee includes a syllabus and the concerts.

For pre-registration sign-up, write Evangelism department, Box 530, Jackson, Miss., 39205 by Dec. 15. Also write this address for housing information.

The conference begins at 1 p.m. Monday, Dec. 29, with registration. The program itself begins at 2 p.m. It concludes the next afternoon at 4:30.

(Continued on page 3)

## MBC Candids



John Hill, right, explains to Darold Morgan, president of the Southern Baptist Convention Annuity Board, that he has appeared in the pulpits of 100 churches in Mississippi since his retirement.



Mrs. Cecil Cole, wife of the pastor of Strayhorn Church, Tate County; and Vera (Mrs. Russell) Scruggs, wife of the pastor of Wyatt Church, Holly Springs.



David Millican, pastor of South McComb Church, McComb; with Sue and Ron Kirkland. Kirkland is pastor of Bay Springs Church.



Robert Carr, pastor of Union Church, Union Association, gets a free blood pressure reading from Kathleen Bishop, S.P.N., who graduates in December from Baptist Medical Center.



Scott Tatum, professor at Southwestern Seminary, spoke at the luncheon for Southwestern alumni, Wednesday noon at First Baptist Church, Nov. 12.

## North American Baptists Explore Hunger Combat

STONE MOUNTAIN, Ga. (BP) — Leaders in the North American Baptist Fellowship explored ways the continent's 25.6 million Baptists can cooperate to combat spiritual and physical hunger.

During a three-day meeting, Baptist World Alliance President Duke K. McCall and BWA General Secretary Gerhard Claas challenged nine Baptist bodies in the BWA affiliate group

Commission, Nashville, Tenn., BWA Associate Secretary Denton Lotz, and McCall—to fight the oppressing world hunger with which Christians must deal.

"The world has more hungry people in 1980 than it had in 1975, and we've been working at it for more than five years," Sapp said.

"We're saying God by trying to end hunger on our own," Sapp continued.

## Brought Out To Be Brought In

(Continued from page 1)

truth. While many people believe in the doctrines of annihilationism and universalism, we would do well to convey to our people the reality and the horribleness of this everlasting place of punishment.

Occasionally, you hear someone evaluate that not many hell-fire and damnation sermons are being preached today. Probably, that is a fair appraisal. The great preachers of yesteryear saw such warnings as a major motivation. Do you recall that most celebrated sermon of Jonathan Edwards preached on July 8, 1741, in Enfield, Connecticut? "Sinners In The Hands Of An Angry God" was such a powerful sermon that we are told hearers groaned and shrieked convulsively. At one point in his presentation, their cries of distress drowned out his voice as he tried to preach. That sermon portrayed the reality of the judgment of God and the horribleness of the place called hell.

I serve as Chaplain of the Biloxi Fire Department. Last month a large, two-story home burned on the Biloxi beach. The heat from those flames, I was told, was so intense that the temperature was probably 1500 or 1600 degrees. Several firemen were injured in that blaze. One received blisters on his shoulders even though he was fully clothed with his turnout gear and other firefighters were constantly wetting him down with water as he fought the blaze from a nearby position. We need to be reminded of the suffering that takes place in the lives of those who die outside of Jesus Christ.

We need to recognize, as did the early church, that a love for people and a belief in hell are to be prime motives for saving the lost. Christians need no further orders nor motivations than these. We must not proclaim this message with muted voices but with a sense of urgency, passion, and concern.

### A Weakened Gospel

The Israelites were brought out of Egypt journeying to the promised land with the constant reminder, "they were to have no other gods before them." They were not to make any graven images to worship nor were they to be influenced by any other gods. Isaiah 6:5 says, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." Isaiah saw the holiness of God and therefore recognized his own frailties. Today, we need to take a similar inventory to see if we are presenting through our leadership and living a weakened or watered-down Gospel. One of the greatest deterrents to winning this world to Jesus is our lack of committed living.

Recently, Billy Graham announced that he would be changing his terminology from "born again" to "born from above." Why the change after all of these years? Principally, because so many profess to be born again, but their lives show no spiritual fruits. They talk the language but do not live the life of a believer.

It was only a few weeks ago when Christian forces rallied together to plan the strategy to defeat the liquor referendum in one of our Mississippi counties. A pastor in another denomination was contacted about getting involved in the battle. His answer was, "let me feel out some of my men."



At the bookstore are Lanell Wilks, wife of the pastor of Wade Church; W. E. Greene, director of missions, Jasper Association; and Ralph Hall and Mary Martin, of the Baptist bookstore staff.



Billy Ingram, pastor of Freedom Church, Jones County; Harold Wilson, pastor of Shady Grove Church, Jasper; and Nolan Brister, retired VA chaplain and deacon at Pine Lake Church, Rankin County.



Wesley Miley, pastor of First Church, Lake; and James Whittington, pastor of Gulf Gardens Church, Gulfport, said they believed the atmosphere of this convention was "free" than other conventions.

It is always good to seek wise counsel and advice, but our initial response should always be, "what is the Word from the Lord?" The scriptures teach us that we are to please God—not man. We are reminded, "no man can serve two masters," "if any man love the world, the love of the Father is not in him," "know ye not that the friendship with the world is enmity with God?" The environment should never dictate what we do and how we live. The Word of God is our guideline to life in spite of all the world has done to discredit and disallow its teachings. It is not always a fun time to be a leader in a fight to defeat a liquor referendum or to take a bold stand against issues like gay rights, ERA, and abortion. I can testify to this as I have been preaching on television for eight and one-half years in Biloxi. I'll admit it's not always fun to get those anonymous letters and phone calls. However, it surely is fun to recognize that you are proclaiming the truths of God.

### An Internal Divisiveness

Have you ever paused to reflect on the history of Southern Baptists? Have you considered how God has blessed and used the people of this denomination across the years? I'm so thankful for our boards and agencies. I thank God for the Cooperative Program and the Bold Mission Thrust. We have the people power, the financial resources, and the programs to claim this world for our Lord. However, something is happening internally. I believe the evil presence of Satan himself has infiltrated Christian ranks, sowing seeds of confusion and distracting the people of God from our main task of proclaiming the Gospel to every person by the year 2000. Examples of this internal divisiveness lift their ugly heads all about us. You find the never-ending conservative versus liberal battle continuing, the scripture inerrancy question dividing people, the "overt power grab" by Judge Paul Pressler and Dr. Paige Patterson contrasted with the group that met in Tennessee declaring that there is no choice but to fight back, the extremes presented by Dr. J. William Angell of Wake Forest and Dr. Bailey Smith as to whether or not God hears the prayer of a Jew, the accusation by the Southern Baptist Journal that the most dangerous group that constitutes a threat to the Southern Baptist Convention is the editors of state papers who try to "cover up" for teachers in our seminaries and colleges who deny the Bible is without error, and finally, the Southern Baptist Advocate casting doubts on the wise use of mission money by questioning the veiling of certain gifts. The list goes on as Satan enjoys a heyday through division.

Space won't permit much evaluation of these times, but let me share my own convictions: (1) There ought not be any doubt in our minds concerning the inerrancy of the scriptures; (2) I don't know many editors of state papers, but my association with men like Joe Odle and Don McGregor has only increased my admiration for the people who serve in these positions.

It was Don McGregor who challenged us in an editorial a few weeks ago to try prayer and faith as the answer to one of these divisive issues. (3) I have the utmost confidence in our Mississippi Baptist Convention and our Southern Baptist Convention concerning the use of the gifts I share individually and those given by our church; and, (4) I deeply resent what Judge Pressler had to say about going for the jugular vein to control the Southern Baptist Convention. His comments of "having knowledgeable, Bible-centered, Christ-honoring trustees of all our institutions, who are not going to sit there like a bunch of dummies and rubber stamp everything that is presented to them" and "our seminaries are going to be ones we are proud to support before too long" disturb me greatly. I have the privilege of serving as a trustee at Mississippi College and New Orleans Baptist Theological Seminary. I don't understand Judge Pressler's evaluation about having to wait a while to be proud to support our schools. Most of us have been proud of them for a long time and grateful to God for their existence. Excluding myself, I don't know of anyone on either of these two boards that even resembles a "dummy." I also serve on the Committee of Instruction at both institutions. I wish you could see the way Dr. Landrum Leavell and Dr. J. Hardee Kennedy at New Orleans go through the established procedures to employ a faculty member. These efforts continue to produce a quality faculty. This same faculty has stated positively and unanimously, "Be it further resolved that we as the faculty say to our fellow Baptists that we stand firmly for the integrity and authority of the Bible as the inspired Word of God, both in the original manuscripts and in the transmission of that original text to us in our Bibles for use today. We stand fully confident in the integrity and authority of our present-day Bibles as the inspired Word of God, to the extent that the Hebrew and Greek texts have been faithfully preserved and translated." I'll always remember the way Dr. Howard Spell and his committee assumed their responsibility in seeking a replacement last year for the Chairman of the Division of Religion at Mississippi College. The spiritual and physical labors led them to Dr. Jack Glaze. I use these as examples to substantiate that we have every right to be proud of our institutions, their faculties and administrations. They deserve the best support we can give them.

Folks, don't be gullible to every accusation of liberalism or to every insinuation of deceit. Southern Baptists have always been a people possessing a cooperative spirit. We must never lose that gift of God. We must be agents of healing and attempt to reconcile our differences. Now is the time for us to get up out of the wilderness, where we are bogged down in internal divisiveness, and make our way toward the promised land. We must get on with our major priority of winning this world to Christ.

It was Father's Day, June 15 of this year, when some of the children and the wife went by the apartment to deliver a Father's Day gift and some cards. The husband and wife were separated so the gift was delivered to him on that Sunday afternoon. It appeared no one was home so the package was left at the door. A few days later the wife received a call that he had not been seen and could she come to check on him. When she arrived, her eyes fastened on the package—just where it had been left. She immediately felt something was wrong. It was about midnight when I arrived at the apartment and heard the full story of how he, most likely, had been dead for a few days.

For some unexplainable reason, my mind has returned on many occasions to a package left at the door for those days. His lifeless form was only a few feet away from the unclaimed blessing. I believe the Bold Mission Thrust is of God. I believe He has set before us this blessing to be claimed through obedience. It is imperative that we leave the wilderness and journey all the way to completeness—the promised land. Indeed, He brought us out that He might bring us in.

**Calvary Baptist Church  
Jackson, Mississippi  
Invites  
Members  
Former Members  
and Friends  
to  
An Autograph Party  
for  
"The History of**

# Jeff Davis Dry Side Loses Current Round

The dry forces of Jefferson Davis County lost in the first round of their attempt to have voided what they feel was an illegal liquor election.

With what appear to be some questionable signatures and possibly not enough signatures the faction supporting coming-out from under the dry law was able to call for the election and won by 142 votes.

The Jefferson Davis Christian Action Committee was formed to meet the challenge of the election and has continued in operation to contest the legality of it, according to Gary L. Pinkley, pastor of Old Hebron Baptist Church and chairman of the finance committee.

A hearing was set up with the county's Board of Supervisors, and that board last week upheld the original petition and certified the election. This allowed the dry's committee to move into the courts, and the matter has been appealed to the circuit court, Pinkley said.

Pinkley said a number of witnesses before the Board of Supervisors testified that they did not sign the petition calling for the election personally. Someone else signed for them with their permission. The law states, Pinkley said, that each person must sign for himself. Also, he noted, there have been found only 1,430 signatures. For an election to be called, 1,500 signatures should have been required, he said.

On the same day as the Jefferson Davis election, Nov. 4., the drys of Rankin County beat back the challenge of the wets there by about 140 votes. But while Rankin County remains dry, Brandon, the county seat, is struggling with the prospect of a beer election.

The official posture of the state is dry, but counties are able to vote to come out from under the prohibition through local option elections. This was established by the Legislature in 1966. Cities within dry counties also are able to vote by referendum to come out from under prohibition, and this is the case with Brandon. The election will be Dec. 9. Dry forces in the city are headed by Jim Nunnelee, pastor of Meadow Grove Baptist Church.

Recently the city aldermen of Brandon passed a resolution which would control the sale of beer in the event such sales become legal. A city official told the Baptist Record that such action was needed because city ordinances do not go into effect until 30 days after they are established, and the city did not want to take any chances on beer sales becoming legal without conditions already established for control. The resolution establishes a waiting period following the election for sales to be possible and also establishes permit condition, he said.

Nunnelee, on the other hand, pointed out that the city's ordinances are decided by vote of the aldermen and can be changed by such a vote. The new ordinance now requires that beer be sold only in grocery stores and convenience stores and in restaurants in which at least 75 percent of the business is food sales. Nunnelee noted that it would take only one session of perhaps a different board of aldermen at some future date to change the ordinance to make beer joints and beer barns possible.

He said the monetary aspect is more likely to be a minus than a plus, for, he declared, it would take \$1 million in beer sales to net \$10,000 in tax revenue. That, he said, would pay only the salary of the extra policeman that would be necessary because of the availability of beer. He cited instances that have occurred in another dry county when law enforcement officers have found numerous violations involving illegally transporting beer from the wet city into the county.

## Nelson Hospitalized

Art Nelson, business manager for the Mississippi Baptist Convention Board, is in Mississippi Baptist Medical Center with heart problems. After admission for testing last week, he appeared to have a light heart attack. He reports he is having good days, but is unable to sleep at night. He asks for prayers of Mississippi Baptists.

## Leaders Invited To Train In Bible Drill Work

Nine Bible Drill Clinics have been scheduled for South Mississippi in December. Those clinics are intended to train children's leaders and youth leaders in the churches in the purposes and procedures of the Children's Bible Drill and Youth Bible Drill.

Clinics will be conducted on Monday, December 15, at First Church, Lucedale; West Laurel Church, Laurel; Jackson Association Baptist Center, Pascagoula; Liberty Church, Liberty; and First Church, Columbia.

On Tuesday, December 16, clinics are scheduled for Covington-Jeff Davis Baptist Center; First Church, Carriere; Central Church, McComb; and Main Street Church, Hattiesburg.

Starting time for all clinics will be 7 p.m.

Leaders for these clinics include Mrs. Vivian Reeves, director of child-hood education, Broadmoor Church, Jackson; Mrs. Hayward Walters of Jackson; and Mrs. Howard Taylor of

Participation in the Bible Drills made a dramatic jump in participation last year from 955 in 1979 to more than 1300 in 1980. Last year's participation was the largest in the more than 20 years of promotion of these drills in their present form in the state of Mississippi.

The clinics scheduled for this year are planned for children's workers, youth workers, and persons especially selected by pastors and Church Training directors to accept the task of promoting Bible Drills in their churches.

Primary emphasis of these clinics will be on how to work with boys and girls in preparation for the drills.

## State Mission Offering Used In Church Ministries

Expenditures from the funds generated by the Margaret Lackey Offering for State Missions found their way into church ministries during the pre-convention meeting of the Mississippi Baptist Convention Board.

From the remaining balance in the state missions fund account, \$35,000 was appropriated to the purchase of a lot for an Indian center in Pascagoula, \$6,000 will be used for Ross Hill Church in Jasper County, and funds were allocated for two new church locations in Hinds-Madison Association. One of the new sites is in the Summertree development north of Jackson.

Also from the state missions offering there was help for churches in pastoral aid and church building aid. Riverside Church in Lawrence Association received \$1,200, New Garden Church in Tate Association received \$1,200, Short Creek Church in Tishomingo Association received the same, and Rose Hill Church in Jasper Association received \$2,400, all in pastoral aid. In church building aid Dundee Church in Riverside Association received \$4,000 as did Mt. Carmel in Leake Association. The Short Creek Church in Tishomingo Association received \$3,000.

Prior to the Convention Board meeting the Executive Committee allocated \$1,500 to Temple Baptist Church in North Dakota from Bold Mission Thrust funds. The pastor is former Mississippian Chandice Johnson.

By resolution the Executive Committee paved the way for the construction of a Baptist Student Union building adjacent to the campus of the junior college at Perkinston. The Con-



## Baptist Men's Rally

Pictured are three of the platform guests during the Baptist Men's Rally, Nov. 10. At left is James Smith, executive director of the Southern Baptist Brotherhood Commission. He said that based on Matt. 24:14, "not only is Bold Mission Thrust (worldwide witnessing emphasis) a command from our Lord; we have the assurance of its success." Missionary Don Snell, center, gave a response from the people of Dominica where he

serves, to the Mississippians who gave and went to the Caribbean island to rebuild homes after a hurricane hit. "You helped us emotionally, physically and spiritually—your love came shining through," said Snell. Grady Nutt, right, noted that his preacher father was against bulletins because they "limit the spirit of God." He explained that actually his father "didn't usually get his sermon up till the offertory."

## Bailey Smith Requests Meeting With Jewish Group

By Dan Martin

DEL CITY, Okla. (BP)—Bailey Smith, president of the Southern Baptist Convention, has asked for a meeting with representatives of the Anti-Defamation League of B'nai B'rith in the wake of renewed controversy over his remarks concerning the Jews.

The latest episode of the furor erupted with national news reports of remarks Smith made in a sermon to his 14,000-member congregation Aug. 31, in which he said Jews have "funny looking noses."

Smith told Baptist Press he has written Nathan Perlmutter, national director of the Anti-Defamation League, and has been told he will meet with Jewish leaders.

"In my letter, I told Mr. Perlmutter I desired a meeting," Smith said. "I also told him 'I deeply regret any hurt which has come to you or your people because of remarks credited to me.'

Smith added, "I am determined to do everything I can to convince the Jewish people that I love them."

The first incident in the controversy came in mid-September with reports of comments Smith made in a sermon at the National Affairs Briefing, a religious-political rally in Dallas. At the rally, held in August, Smith said God does not hear the prayers of Jews.

Smith, pastor of First Southern Baptist Church of Del City, told the congregation in the broadcast sermon Aug. 31, on God's Special People and Special Places:

"There are some people with whom God works more...intimately than others. Why, you say? Why did he choose the Jews? I don't know why he chose the Jews."

"I think they've got funny looking noses myself. I don't know why he chose the Jews. That's God's business. Amen."

The radio broadcast reportedly was heard by an Oklahoma City rabbi who obtained a cassette tape, provided as a ministry of the church. The rabbi, who was not identified, gave copies of the remark to Jewish leaders, who in turn circulated it to some Baptist leaders.

The story first appeared in the Dallas Morning News Nov. 14, nearly two-and-a-half months after the remark was made.

Smith, in explaining the remark, said it was not part of his sermon and was an aside, primarily directed at a young Jewish man who is a member of the Del City congregation.

"On Aug. 31, before I entered the sanctuary, some people teased me about the bald spot on the back of my head. A handsome, young Jewish man came by and said, 'Preacher, you've got a bald spot and we Jews have funny looking noses.'"

Smith added, "So, in the midst of my sermon, which was defending the fact that Jewish people are indeed the chosen people of God, I look at the young man and teased him about his statement."

"I personally do not even believe Jews have funny noses."

He noted that in the cassette tape or on the radio, people "could not see the

## Youths To Meet

(Continued from page 1)

Concerts offered during the conference include two by David Meece, and one by Andrus, Blackwood and Company. Meece will perform Tuesday morning and Tuesday afternoon. Andrus will perform Monday afternoon.

Jack Stanton, of Southwest Baptist College, Missouri, will lead evangelism training during each session.

Messages will be brought by Barry Landrum, pastor of First Baptist Church, Bossier City, La., and Frank Case, pastor of First Southern Baptist Church, Tempe, Ariz.

Bruce Fields, minister of youth at First Baptist Church, Canton, will lead the music. Choral music will be offered by West Jackson Baptist Church, Tupelo; Parkway Baptist Church, Natchez; and First Baptist Church, Greenville.

Don Witzell, minister of youth at Calvary Baptist Church, Jackson, will emcee the program which is sponsored by the Mississippi Baptist Convention Board's Evangelism department, Roy Collum, director.

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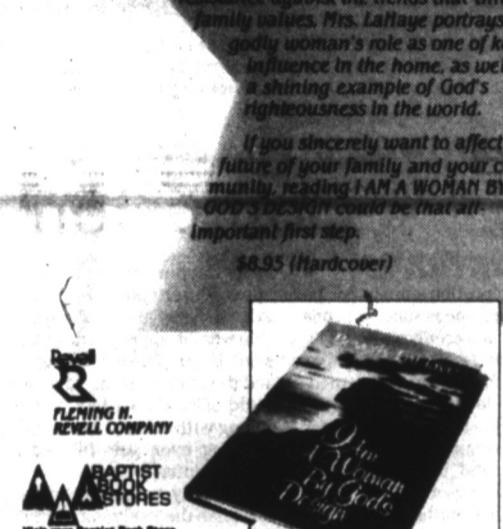
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If you sincerely want to affect the future of your family and your community, reading I AM A WOMAN BY GOD'S DESIGN could be that all-important first step.

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## Commandments

(Continued from page 1)

came after the convention's credentials committee held that Claudia and Tom Riner were "not in friendly cooperation or sympathetic with the purposes" of the Southern Baptist Convention.

Mrs. Riner, a member of the Kentucky House of Representatives, has led the organization which fought for the Kentucky law and has urged adoption of similar statutes by other states.

The story first appeared in the Dallas Morning News Nov. 14, nearly two-and-a-half months after the remark was made.

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## Restoration

(Continued from page 1)

conference—Phil D. Strickland, acting director of the Texas Baptist Christian Life Commission; Wallace J. Campbell, president of CARE; Jean Charend, senior director of operations for Catholic Relief Services; and Joe Price, general counsel for the American Council of Voluntary Agencies for Foreign Service—echoed Parks' concerns.

As it stands now, the Foreign Mission Board, which already pays \$1 million in income taxes each year to foreign governments on salaries of more than 3,000 missionaries in 94 countries, would have to pay \$1 million a year in U.S. income taxes. CARE and Catholic Relief Services would have to pay about \$250,000 each. The total tax bite on charitable organizations with workers overseas would amount to about \$25 million.

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# Autograph Party Will Honor Author of Calvary History Book

By Anne McWilliams

Calvary Baptist Church, Jackson, will give an autograph party on Saturday, November 29, from 10 a.m. to 4 p.m. to introduce a new book, *The History of Calvary Baptist Church*, and its writer, E. L. Stanford.

The 82-year-old author said that he has always loved history and that in this first comprehensive history of Calvary Church he has tried in a human-interest way to record the events of the past. "I got a lot of practice in writing during the years when I was in business," he added. "I tried to make my letters and reports brief and easy-to-read. A letter longer than two pages probably won't be read."

He retired in 1976 as vice president

and district manager of Grief Brothers Cooperage Corporation, a large land, timber, and wood manufacturing company. His career with them extended over 56 years, and he continues as their consultant.

Member of Calvary since 1934, he has been chairman of deacons, Sunday School teacher, member of many committees, and now is director of a Sunday School department.

Why was he chosen to do the history? "Since 1956 I have been writing a weekly newsletter about the church, to send to college students and others, so I guess the church members thought I might know something of the church's history already," he said.

It was in 1965 that the church named

a Historical Committee: E. L. Stanford, chairman; Mrs. Jack Harding, Jr., and Mrs. Douglas Davis. The following year the church authorized Stanford to do the history, and he began collecting materials and doing research. Finding the facts and deciding which ones to use he found (he pointed out in the Preface) to require "the detective instincts of a Sherlock Holmes . . . the patience of Job . . . the perseverance of Noah . . . and the wisdom of Solomon . . .". Even a three-month leave of absence did not give him enough time to get into the actual writing, so this had to wait until 1978, when he finally had the time to begin. Since then he has worked in an office at the church, full-time.

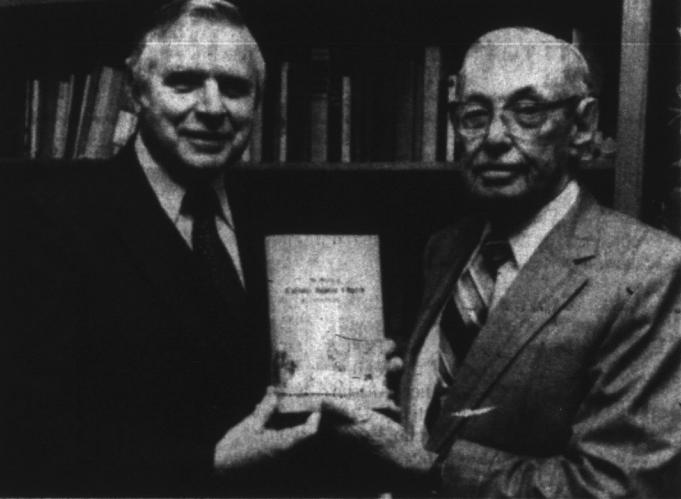
The 336-page book includes 38 photographs, two dozen appendices, and an index. It will sell for \$5 a copy (actual cost of publishing was \$9.45 a copy, but Mr. and Mrs. Stanford gave over \$10,000 toward the cost "in order that all who want a copy may be able to afford one.")

The church was founded in June, 1901 at West Capitol and Lemon, with 47 charter members. In 1925 the name was changed to Calvary. A chapter of the history is given to each of the eight pastors: W. P. Price, the organizer; M. O. Patterson, J. N. McMillin, H. M. King, native of Ireland, who served the church 28 years; Claud Bowen; Harold Basden; Luther Joe Thompson; and Joe H. Tuten, pastor since 1961.

Calvary's congregation grew to be one of the largest in the state. It began a ministry to internationals in the 1920s; it opened one of the first "baby" buildings in the SBC; it built the first church gym in the state; and it began the state's first church ministry for retardates. It opened a mission in Jackson, and since 1948 has supported a missionary couple abroad.

E. Lewis Stanford was born near Winona June 17, 1898. He was baptized around the age of 13 at Shiloh Church, Carroll County, "12 miles from the railroad." He served with the American Expeditionary Force in France during World War I. He married Sara Olivia Peters of Ruleville in 1921. They live at 5923 Clinton Blvd., Jackson. One of their two sons is deceased. The other, Jack, is manager of the Broadwater Beach Hotel, Biloxi.

Joe Tuten, pastor, said of Stanford, "He is one of the finest men I have known. He is a Christian gentleman. As well as any and better than most, he has interpreted with grace and hope this unique Divine-human activity which is Calvary Baptist Church."



E. L. Stanford, right, presents a copy of *The History of Calvary Church* to Joe H. Tuten, Calvary pastor.

## Hungary Declares Bible Profound Cultural Work

VIENNA (BP) — After much debate, the Ministry of Education of Hungary has declared the Bible a "profound" cultural work — and is allowing "excerpts" to be studied in select secondary schools for the first time since the Communists took over Hungary in 1956.

According to *Kosneveles*, a weekly journal published by the Hungarian Ministry of Education, the move came in response to "justifiable demands" by educators, writers, and academi-

cians (including Marxists) as well as clergy.

The move has opened up a new debate as to how the Bible will be taught, and by whom. The Ministry of Education has made it clear that the Bible will be taught as literature rather than as a "source of faith."

It is also to be taught in such a way that it does not "intensify differences between the Church's (position) and our own (theistic) attitude," according to a report from East/West News Service.

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Thursday, November 27, 1980

BAPTIST RECORD PAGE 5

## Names In The News . . .

Tate Association in its meeting Oct. 13-14 adopted a resolution of appreciation for John Flowers, pastor of First Church, Senatobia, who has served 20 years as its associational clerk (1960-1980).

Flowers has merged with DeSoto Association to form Northwest Association. The final edition of the Tate Minutes is to be dedicated to Flowers.

The resolution, in part, stated: "He has served in a most faithful manner and has expressed a very gentle spirit in all his relationships with our church clerks and church leaders in these years. He has been very prompt and conservative in preparing and distributing the annual Association Minutes and, in other associational matters."

Center Ridge Church, Yazoo City, recently honored Willis N. Sutherland, left, member of the church since 1942. He has served as a deacon for 35 years, and 11 years as treasurer. Due to ill health, he has been required to retire from his position with the Mississippi Chemical Corporation and his position of service in the church. Albert Homer Jr., right, pastor, presented a certificate of appreciation.

Cedar Grove Church, Marion County, ordained five deacons on Oct. 12, the first deacon ordination the church has had in at least ten years, according to pastor Charles Anglin. The five are Austin Applewhite, Gary Arthur, Buck Fortenberry, David Lawrence, and Joe May.

A. M. (Sonny) Moore, pastor of Ruleville Church since 1976, was presented a check Oct. 5 for \$1,000 by Dick Weed, chairman of deacons. During the past four years the church has had 242 additions, and an average increase in Sunday School of 88. The budget has more than doubled. A reception was given Oct. 5 in honor of Moore, his wife, Martha, and children, Pam, Tracy, and Timmy.

Morgan City Church (Leflore) on Nov. 16 honored Mrs. Willie Brent, one of its charter members, on her 100th birthday. The church presented her an orchid during morning worship services. Dinner at the church included a special birthday cake. Mrs. Brent was instrumental in the establishment of the church's Sunday School and Baptist Women. Dr. Glenn Simmons is the pastor.

Funeral services were held July 22 in Picayune for Julian R. Boutwell, who died after a long illness with cancer. The 72-year-old Laurel native was pastor for three decades in Mississippi churches and did evangelistic work throughout the south. His final pastorate was at Grace Memorial Church, Picayune. His widow, Della Louise Boutwell, now lives at Pearls, Davis.

Marc Pendley was ordained to the gospel ministry Oct. 26 by Bear Head Church, Gainesville, Tex., where he is pastor. Pendley is the son of Mr. and Mrs. D. A. Pendley, Jr., of Caledonia, Miss., and a former member of New Salem Church, Lowndes County. He and his wife, nee Karen Marcus of Whittier, N.C., are students at Southwestern Seminary.



Harold Lollar, left, pastor of Pine Forest Church, Collinville, congratulates Chris, Bonnie, and William White (whose parents are Mr. and Mrs. James White of Route 2, Meridian) for their having completed nine years perfect attendance in Sunday School. All three are active in the youth activities of the church, including the puppet ministry and youth choir. Sonny Vincent is minister of youth and associate pastor.

### Blackwoods To Sing At McDowell Road

The Blackwood Brothers will be in concert at McDowell Road Church, Dec. 3 at 7 p.m. Admission will be free, according to Johnny E. Speedling, Jr., associate pastor and minister of music.

### Atchison Will Preach In India

The Jefferson Davis County Association voted in its fall meeting in October to sponsor their director of missions, L. B. Atchison, on a preaching mission to southern India.

Atchison will preach three crusades in the cities of Madras, Uthmood, and Thiruthad.

For preaching opportunities, entrance to India is given only by special invitation. At the present time extended visas are only granted to medical missionaries. Other cities Atchison will visit include Bombay, New Delhi, and Trivandrum.

He will depart on Dec. 16 with the scheduled return for January 8, 1981. The mission is made possible through the special offerings of the churches of Jefferson Davis Association, as well as individual gifts from members of Covington Association and Jefferson Davis.



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# SCRAPBOOK

## All-American Thanksgiving

Thanksgiving is a time of autumn leaves in stained-glass colors, crisp mornings, maple-leaf red sunsets, the Michaelmas daisies' blush pink, lavender and white mums, a harvest moon shining brightly, new sweaters and polished boots, fancy blue jeans.

Thanksgiving is a time of football games, bands playing, homecomings, family get-togethers, tables laden with the bounty from fields, orchards, and streams, sharing our blessings with the needy; men going squirrel hunting or fishing in quiet ponds, children's laughter, women exchanging favorite recipes.

Thanksgiving is the time when Americans remember their heritage of faith and courage, celebrate the Pilgrim's way, "give thanks unto the Lord for He is good . . . " praise Him for blessing America these two hundred years and more, pray for His guidance all the way, and sing "America the Beautiful" with joyous voices.

—Eunice Barnes Pasagoula

### His Glory

Oh, those calico leaves! Ah, the way they glow! Floating off in the breeze They remind me Of Joseph's and Samuel's robes, And Jesus in all His glory, As He was, and will be When He returns for you and me.

Jack Dooley

Walnut Grove

TAIPEI, Taiwan—Enrollments at both Taiwan Baptist Theological Seminary, Taipei, and Asia Christian Graduate Theological Seminary, with branches in the Philippines, Hong Kong and Taiwan, are at record highs. Seventy-four students are attending Taiwan seminary, which was established in 1952, and 41 students are enrolled in the three teaching branches of the graduate seminary, begun in 1959. Enrollment totals 1,000. Located in the three seminary buildings.

## The Pilgrim Fathers

The Pilgrim Fathers chose a day, to give thanks to the Lord For the bounty of their harvest and the blessings from His word. Their tables laden high with food, with friends and loved ones near, They gave thanks to Almighty God for His blessings through the year.

Forgotten were the endless hours of heat, and sweat, and toil, They knew that by the grace of God, they had tilled the rocky soil. Despite their many hardships, they were all of one accord, That all their suffering was worthwhile if they could serve the Lord.

So let us count our blessings on this Thanksgiving day, Thank God for all the things He's done for us along the way. The summers o'er, the harvest in; so let us kneel and pray, To thank the Lord for everything, on this Thanksgiving Day!

—Ruth Norsworthy Crager  
State Line

## I Am Thankful

By Paul Vandercook

It is strictly personal to be sure but there are some things for which I am especially thankful this year.

I am thankful for a house to live in . . . when so many in the world are homeless.

I am thankful to have to worry about gaining weight . . . when so many in the world are starving.

I am thankful for my family and friends around me . . . when so many in the world are lonely.

I am thankful for people who care about me and pray for me.

I am thankful for a work to do and strength to do it.

I am thankful for little things like a pair of shoes . . . and feet to put them on.

I am thankful for memories . . . of my first successful bicycle ride, . . . of Santa Claus, . . . of my bride coming down the aisle on our wedding day.

. . . of my grandfather, the carpenter who told us to cut so straight across a board that half the line showing where to cut would be on either side of the cut—not a bad philosophy of life either, is it?

I am thankful for the sight of the sun setting when it seems to sink into the waters of the Gulf, for the sight of a rose in bloom, for the sight of a mother's smile when she looks at her baby.

for the sight of my own little girl's arms sticking up at me when I come in the door after a day at work. I am thankful I can see.

I am thankful for the smell of freshly turned earth in the spring, for the spicy aroma of Grandma's kitchen at Christmas time, for the smell of coffee just ground, for the smell of rain on the dry earth. I am thankful for smell.

—Reprinted from "The Tide"

### Harvest

The fields and herds compete . . .

The corn and hay are in,

And cattle graze in clover fields,

All cotton hauled to gin.

Great harvest yields from God—

The barns and sheds all filled to brim—

But what concerns me most . . .

What kind of harvest goes to Him?

A bale of cotton or two cows?

Four bushels of field peas?

But if our hearts He does not own,

All fields and herds become dry leaves.

—Ruby Singley

I always like to hear a man talk about himself, because then I never hear anything but good. —Will Rogers

—Reprinted from "The Tide"

## Uniform Lesson

### God's Covenant and

### The New Jerusalem

By Jack Glaze, Chairman  
Division of Religion, MC  
Focal Passage: Rev. 11:15-18;  
21:10-18

**Lesson Background:** This lesson ends the study of "God's Covenant with His People." The idea of covenant is basic to both testaments, and the lesson series has traced God's redemptive purpose through the Bible. Election is purposeful and stands together with covenant. This is seen in God's choice of Abraham, for through him all the families of the earth would be blessed (Gen. 12:1-3). Also, in Moses' day, the nation Israel was constituted as "a kingdom of priests, and an holy nation" (Ex. 19:6). Election was for service, and both Abraham and Israel responded affirmatively to God's call. Then the agreements were sealed by solemn covenants.

Tragically, Israel failed in her mission to the nations and in the fullness of time Jesus, the long awaited Messiah, came. This new age ushered in the foretold new covenant (cf. Jer. 31:31), which was sealed this time by the covenant sacrifice of the "Lamb of God" (cf. Mark 14:24; 1 Cor. 11:25).

God's objective in election and covenant is redemption. However, evil remains as a powerful opposing force, and there is a continual need for encouragement. Nevertheless, the longed for final victory is assured in spite of the difficulties. It is to this theme the quarter's final lesson is directed.

**The Lesson Outlined:** The book of Revelation was written for a time of crisis. Early Christian tradition places it in the time of Domitian (ca. 96 A.D.) when the storm of persecution was beginning to break on the Christians of Asia. Soon the full fury would burst on the church everywhere. John, a prominent Christian leader, had been exiled. Compulsive emperor-worship was on the scene, and the followers of Christ would call none but Jesus Lord.

Evil ruled the day. Persecution was the price of faithfulness. The covenant renewed with the church seemed destined to extinction. Why had the promised blessings not come? What had happened to the anticipated kingdom? What had become of the covenant? In the midst of hopelessness, God raised up a voice to proclaim victory. John's vision on Patmos rekindled the confidence of God's people in divine provision.

The nature of the literary structure of the book has produced a variety of interpretations. It is a "revelation," or an "apocalypse." Fascination with the symbols and figures can draw attention from Jesus; however, constant attention must be given to Jesus' relation to the events described.

Christians disagree on the interpretation of the book. Some feel that the contents deal almost entirely with future events. Others regard the prophecies as totally concerned with the circumstances of John's day, having no reference to future ages. However, the proper position could perhaps fall between the two, interpreting the book as the original readers must have done, recognizing, at the same time, that the proper fulfillment awaits that final day known neither to man nor angel, but only to God himself (cf. Acts 1:6-8).

**I. The Victory of the Kingdom (Rev. 11:15).** Revelation 11 is perhaps the most difficult and at the same time the most important chapter in the book. In spite of the difficult interpretation, it contains a summary of the rest of the book. The end time is at hand, and the temporary triumph of the Anti-christ is announced (vs. 7-10). The church is crushed for three and a half days (v. 11), at the conclusion of which there comes a spiritual quickening of Israel (vs. 11-13). Then comes a description of the final triumph of Christ: "The kingdom of this world is become the kingdom of our Lord and of His Christ; and He shall reign forever and ever" (v. 15; cf. Ps. 2:2). The millennial reign merges into the joy of the new creation (cf. Rev. 20:22). The messianic reign has begun.

**II. The Song of Thanksgiving (11:16-18).** In view of the victory, the twenty-four elders (that is, the whole church) break out in thanksgiving. The ideas expressed here are developed later in the book: the millennial kingdom (20:4-6); angry nations (20:8-9); God's judgment (20:8); the dead judged (20:11-15); the saints rewarded (21) and the sinners destroyed (20:15; 21:8).

At the end of the millennium, the hostile powers will finally be defeated forever (v. 15). The point here is that these things have not yet happened; however, they will happen, and thanks to God, the victory is assured.

**III. The Ark of the Covenant (11:19).**

The temple in heaven was opened to reveal the ark of the covenant. In the Old Testament the ark symbolized God's presence. The ark was lost during the Babylonian destruction of Jerusalem (586 B.C.). Here, the vision of the heavenly prototype implied the goal of the covenant, that is the promised kingdom, was in the process of coming to pass. The way into God's presence was now opened (cf. Heb. 10:19). God's eternal covenant faithfulness was revealed anew, and with it came unusual celestial phenomena. It was a climactic moment!

**IV. The Consummation of the Covenant (21:10-14).** The chapter begins with a vision of the new heaven and earth (21:1). The world contaminated by sin is no more. The last page of history has been written and God has brought into fulfillment his promised victory.

**In the spirit, John was carried to a great and high mountain.** The heavenly city was seen only from an exalted standpoint, and heaven came to earth in the Kingdom of God. The city was described in terms similar to those found in Ezekiel 40:2.

The vision of the holy city, referred to as "bride" (21:2) is in reality a reference to the redeemed and glorified church comprising all the people of God. (cf. 19:7-9). The city's light was clear (v. 11) and the wall served to keep out those who have no part in the blessings as well as for the eternal security of the inhabitants.

The names of the twelve tribes and the twelve apostles indicate that Israel of old and the Christian church are united in God's final covenant. The Lamb (v. 14) points to the way of salvation for all men—Jew and Gentile. There are three gates on the four sides of the city. All may come, from the east and west, north and south. The way is open to all through the blood of the Lamb—the seal of the New Covenant!

**The Lesson Applied:**

God specializes in taking the weak of the world to confound the mighty (cf. I Cor. 1:27). To his redeemed He promises the miracle of his presence as the sign of his call (cf. Ex. 3:12, Matt. 28:20).

The New Covenant provides a present dynamic and, at the same time, an assurance of the ultimate victory of the Kingdom of God. There is nothing that can separate the believer from the love of God found in Jesus Christ.

## Homecomings

West Laurel, Laurel, will observe homecoming on Sunday, Nov. 30. Activities will begin at 9:45 a.m. with Bible study, and continue with 11 a.m. worship. A noon meal will be served in the family life building and immediately following, an afternoon service. Gerald Riddell will be guest speaker and Paul Padgett will be in charge of the music.

**Phalti Baptist Church** Route 1, Pachuta, Miss., Clarke County Association, will observe its birthday celebration on Nov. 30, 1980. Everyone is invited to attend and will be welcome. Eugenia Bradley is pastor.

**Louis Church** will observe homecoming Nov. 30. Sunday School will begin at 10, lesson taught by R. J. Sweetman. Lunch will be served. An afternoon program will begin at 1:45. Speakers will include Charles King, Robert Lowe, and Howard Davis, W. E. Greene, Charles Ishee, Wesley Lancaster, Jr., John R. Daniel, C. J. Hughes, and O. P. Moore.

**Phalti Baptist Church** Route 1, Pachuta, Miss., Clarke County Association, will observe its birthday celebration on Nov. 30, 1980. Everyone is invited to attend and will be welcome. Eugenia Bradley is pastor.

## Devotional

### Thanksgiving

By Robert J. Sanderson, Pastor, Evergreen (Wayne)

Psalm 103:1-5

What is Thanksgiving? Is it just another day on the calendar of Americans? To some it is a break in school; a day off from work. To many of us it is "Turkey Day" when we feast with family and friends. But isn't it more than these?

Thanksgiving is the expression of an emotion, a feeling from within. The psalmist knew this for he said, "Bless the Lord, O my soul; and all that is within me, bless his holy name." Almost indescribable are the feelings we experience when we realize how great is God's love to us. Like the psalmist, we want to praise God for us.

Thanksgiving is counting your blessings. In Psalm 103 there are five great blessings which are mentioned. They are (1) "Who forgives," (2) "Who heals," (3) "Who redeems," (4) "Who crowns," (5) "Who satisfies." What else could one wish for in this life? Within those five words are adequate blessings to meet every need in one's life. Count your blessings and you will want to praise God also.

Thanksgiving is dedication. The author of Psalm 103 was one who could not only praise God verbally, but also could translate verbal praise into daily living. After all is said and done, isn't the way one lives the real expression of his praise and Thanksgiving?

Let's each express this Thanksgiving season throughout this next year in "thanksgiving."

## Just For The Record

**Mrs. J. B. Athey of Inverness** was honored with a party on her 86th birthday given by her Sunday School class at her home. Mrs. Athey is a member of Second Baptist Church, Indianapolis, Billy Joe Beckett, pastor. Those at the party were Mrs. Jessener Wade, Nell Young, Vera Bennett, Lula Norden, Dot Beckett, Pearl Smith, Ethel Peoples, Zona Campbell, Ruby Cummings, Mrs. Felton Shurden, Ruby Barrett, Jean Walker, and Kate Dorman.

**Valley Grove Church**, Pontotoc County, celebrated homecoming with High Attendance Day Oct. 5. Percy Ray of Myrtle, founder of the Valley Grove Church in 1941, was the featured speaker. One hundred and forty were in attendance for Sunday School, surpassing the High Attendance goal of 125.

Valley Grove had its beginning in 1941 from a tent revival, when Ray was the evangelist. The church now has an enrollment of 96. In the past nine months, there have been 40 baptisms. In addition to Sunday School, Church Training and Wednesday night services, the church activities include, Brotherhood, Baptist Women, G.A.'s and R.A.'s. A tract ministry and a ministry at Lee Manor Nursing Home have recently been added. Noel Brock is pastor.

**The Sixty Plus Club of First Church, Soso**, recently took a trip to the Smoky Mountains, culminating in Gatlinburg. Verita Hinton arranged one special tour on a 20-passenger Greyhound van, with five hours of viewing mountain scenery. Another day all 28 of those from Soso visited an apple orchard where they saw apples being picked and packed. They bought enough to fill

the luggage compartment of the bus.

"We smelled good all the way home," Mrs. Gibson Wade reported. Pastor Jim Beck's mother and father went with the group.

Mrs. Gibson said, "Brother Beck is a wonderful bus driver as well as a great spiritual leader." She added, "The foliage was at its best. The bright red maples, the vivid yellow, and the hues of orange dotted with browns and greens were truly a touch of the Master's hand."

**Lakeland Church, Itawamba County**, awarded pins on Oct. 5 for perfect attendance in Sunday School. Those getting pins were Wayne Higgins, left, pastor, one year; Hoyt Cates, right, deacon, two years; Rose Poteet, center, age 14, one year.

**Life and Work Lesson**

## Life and Work Lesson

### Radical Demands of Agape

By Bobby Perry, Pastor,

First, Moss Point

Focal Passage: Luke 6:13-18, 27-38

After Jesus' two sabbath encounters (that we discussed last week), he spent the night in prayer. These encounters had left him drained. And yet of even more pressing concern was the selection of the twelve. This would involve choosing from his followers a more intimate group to assume the mantle of leadership.

The following day Jesus would select from this simple band of people twelve to become intimate learners and followers. It was the moment for a broader outreach than Christ could make alone. Because of this, his purpose in prayer was twofold; talking with God, and listening to God. This lesson will focus upon the call to apostleship and the call to love.

**I. A Call to Apostleship (6:13-16).**

Little or no background for the selection is given; they were selected during "those days." Obviously the time relationship connects this experience to that of the Sabbath controversies. The importance of the selection is readily seen in the fact that preparing to choose the twelve, Jesus went into a mountain, where he continued throughout the night in prayer. That Jesus needed the Father's guidance is evident, although the finite mind has difficulty in comprehending the omniscience of Jesus and still greater difficulty in attempting to harmonize His omniscience and human limitation.

A disciple is a